

Interview H0202 : with Taring, Jigme Sumten Wangpo Namgyal ['phreng ring, 'jig med sum rten dbang po rnam rgyal] and Sambo, Tenzin Thondrup [bsam pho, bstan 'dzin don grub], (India, 1992) : Part No. 4 of 7

Taring and Sambo were important aristocratic officials in the Tibetan government. They discuss aspects of the Reting and Taktra regencies including the resignation of Trekhang as Shape and his replacement by Tempa Jayang. The subjects also discuss the plans of Xining's Ma Zhuxi and Sichuan's Liu Zhuxi to bring their gold to Tibet when there was danger of the communists winning the civil war. The fall of Lungshar's Kyichog Kündü Party is also discussed as is the custom of the "Lay Official's Summer Picnic" and the "Kashag's Picnic." Lastly, they discuss the Khyungram incident.

Q

At that time the Reting regency was going to end so what changes were made during the Reting period with respect to the positions of shape, Trunyichemmo and Tsipön?

A

(Mr. Sambo) It was only Phünkhang I think.

Q

During the Reting period Phünkhang, Bönshö and Trekhang were appointed as new shapes by Reting. I am not sure about who appointed Trendong, but Langchung was appointed during the 13th Dalai Lama's reign and he continued to be a shape during Reting's and even during Taktra's reigns. Trimön was replaced and Kalön Lama Gendün Chödar died and probably Trekhang was appointed to replace him. Who was appointed to replace Trimön? Trimön, Gendün Chödar and Langchung were appointed by the 13th Dalai Lama. At that time Trendong was the Doji and there were 4 shapes in Lhasa, right?

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A

(Mr. Sambo) There were 3. Actually, there wasn't any fixed number of shape. When there was some chaos, there used to be 5-6-7 shape.

(Mrs. Taring) Those were "additional" ones [tib. las 'phar].

Q

During the Reting period, Tsipön Shatra was designated as the shape but did not live to take his post. Others were Phünkhang, Trekhang; and who else was there?

A

(Mr. Taring) There was Tempa Jayan.

Q

Was he appointed by the 13th Dalai Lama or by Reting?

A

(Mr. Sambo) I am certain that Tempa Jayan was appointed by Reting.

Q

He was a tsidrung, right?

A

(Mr. Sambo) Yes.

Q

How could there be two tsidrung at that time in the Kashag?

A

(Mr. Sambo) Tempa Jayan was appointed in place of Trekhang.

Q

What happened to Trekhang?

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A

(Mr. Sambo) He was told to resign.

Q

How?

A

(Mr. Sambo) Trekhang and my father were close friends. Probably they came into close contact during the construction of the Trisam Bridge under Tsarong. According to what my father had told me, one morning Reting told Trekhang to resign. He asked him to send in his resignation letter. When Trekhang disclosed this to my father, my father told him that he shouldn't have resigned, but Trekhang had already sent in his resignation letter and had already been relieved as shape. At that time my father told Trekhang that when Reting told him to resign he should not have complied but should have waited and let Reting kick him out or let him act further. So this is what my father told me. By the time Trekhang was asked to resign, it was already time for Tempa Jayan to take Trekhang's place. So Tempa Jayan took over the post from Trekhang.

Q

What rank was Tempa Jayan before?

A

(Mr. Sambo) Tempa Jayan was Trunyichemmo before he became a shape.

Q

Why was Tempa Jayan so popular at that time?

A

(Mr. Taring) At that time he was the magji and in the beginning Reting relied heavily on him. He probably was Reting's trusted man.

(Mr. Sambo) I think so. He also attended the Kashag and later he was called the "Overall General of all the Tibetan Regiments." [tib. bod ljongs dmag sgar yongs kyi spyi khyab]. That was in 1941-42.

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Q

How did Phünkhang become shape?

A

(Mrs. Taring) Wasn't he the replacement of Trendong? Trendong must have been an additional [shape].

(Mr. Sambo) No.

Q

During the Reting reign there probably weren't any additional [shape]. What was the reason for appointing Phünkhang?

A

(Mr. Sambo) There were probably nine eligible candidates for the position, so the names of all these nine people were sent to Reting Rinpoche for doing divination.

Q

Was Phünkhang also one of the nine candidates?

A

(Mr. Sambo) Whether Phünkhang's name was on the list or not, I didn't know, but anyway he was definitely appointed shape. So once he was appointed, no one could challenge it, even if it was not through the divination.

(Mr. Taring) Was Tempa Jayan appointed according to the senriy lottery?

Q

Except for the appointment of Phünkhang which caused some controversy, otherwise most of the shape during the Reting era were appointed through senriy in front of the image of Avaloketisvara.

A

(Mrs. Taring) If it was according to the senriy, he wouldn't have told Trekhang to resign.

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(Mr. Sambo) The resignation of Trekhang was internally arranged, but to the outside it was made to believe that Trekhang himself volunteered to resign. In reality he was asked to resign. Then, after Reting, Taktra was appointed as the Regent.

Q

At that time Taktra was quite popular and well-known, right?

A

(Mr. Sambo) He was also the junior tutor to the Dalai Lama.

Q

He was also a senior incarnate lama, not only in the Gelugpa tradition, but also among the Sakya and Nyingma [sects]. He had given many teachings and was quite well-known.

A

(Mrs. Taring) Anyway, Reting and Taktra had quite a special relationship.

Q

I don't think they had much of a relationship. I understood that Taktra had asked Reting to appoint him as the Regent. Is it true?

A

(Mr. Sambo) I talked with Reting's dzasa when we went together to visit China. He told me that both Reting and Taktra had taken the Yamentaka [tib. 'jigs byed] initiation together, and they had a special religious relationship between them.

Q

Did Reting and Taktra take the initiation together?

A

(Mr. Sambo) Maybe they took it together so they had some kind of religious relationship between them.

Q

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Might not Reting have taken the Yamentaka initiation from Taktra?

A

(Mr. Sambo) Whether they took the initiation together or not, they had a special religious relationship with regards to Yamentaka.

Q

When Reting decided to resign, he was looking for a suitable successor. Taktra came to know about it and asked Reting to consider his name as the successor. Is it true? Did you have talks about this with the Reting dzasa?

A

(Mr. Sambo) I have never heard about this so it may not be true.

(Mr. Taring) The decision to appoint Taktra as Reting's successor was Reting's own idea.

(Mr. Sambo) The old man [Taktra] had promised Reting that he would remain as Regent only for three years. When Reting first revealed to the Kashag and the Tsondu that he would like to resign, both requested that he not resign. They asked Reting that if he resigned, who could they appoint as the new Regent. To this, Reting told them that as far as he was concerned, he had already decided to resign and as for the new Regent, he had decided to appoint Taktra as his successor. Everything had been already decided and there was no time to discuss whether Taktra should be appointed as the Regent either in the Kashag or anywhere else. It was Reting Rinpoche himself who resigned and simultaneously appointed Taktra as the new Regent. It was done as simple as changing a village headman. I have never heard any controversy about who should have succeeded Reting Rinpoche.

Q

Internally, Reting had been looking for a suitable successor and Taktra came to his mind as most suitable and then Taktra asked Reting Rinpoche and hence it was offered to him. It was not the case that Taktra knew about being the Regent only when the Kashag requested him, right.

A

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(Mr. Sambo) It probably was not like that. Before that, I didn't hear anything about the Regent's resignation.

Q

Was the talk about the Panchen Lama's reincarnation coming into Tibet during Taktra's period?

A

(Mrs. Taring) Bringing the Panchen Lama's reincarnation into Tibet along with a bodyguard force occurred during Reting Rinpoche's reign.

(Mr. Sambo) Wasn't that the time when the Ramba Sawangchemmo went there?

(Mrs. Taring) That must be later on after the Panchen Lama came up and held an enthronement ceremony.

Q

It was when Ramba became a shape. During the Reting period, Ramba was the Trunyichemmo. Was there any talk of bringing the Panchen Lama's reincarnation back to Tibet with his military [bodyguard] force?

A

(Mrs. Taring) There was talk of the Panchen Lama's reincarnation coming into Tibet with a military force or with bodyguards.

Q

(Mr. Sambo) Actually, the Panchen Lama's reincarnation had not yet been recognized and there were three candidates. One of the candidates, the one who was from Kündeling, is presently in India. He is still known as the candidate for the Panchen.

A

(Mr. Sambo) The candidate from Kündeling was from Pagsho [tib. dpa' shod]. Anyway, the Panchen Lama didn't come to Lhasa and went directly to Tsang through the northern route.

Q

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He came to Lhasa and I went to seek an audience with him. He stayed in the Tsuglagang.

A

(Mrs. Taring) We also went for an audience at the head of the Möndrong Sampa [tib. smon grong zam pa] bridge.

Q

What I am asking about the Panchen Lama bringing bodyguards, did that happen during the Reting reign?

A

(Mrs. Taring) Yes.

Q

What Mr. Taring was saying about Reting's resignation was not related to the coming of Panchen Lama, right?

A

(Mr. Taring) Yes, what I was talking about is about the coming of the Kazaks.

Q

They came down from Tö. Are you talking about the Regiment Commander, Khambu Tuanzhang [ch. tuan zhang] of Xining's Chairman Ma. What happened to him?

A

(Mr. Taring) He stayed at Bönshö's house.

(Mrs. Taring) He was said to be a very rich and powerful Chinese and Reting saw him as a great threat so had to resign. [?]

(Mr. Sambo) I too had heard about Khambu Tuanzhang who had come to Tibet. At that time, probably he was an agent of the Xining Chairman Ma who was planning to send a lot of gold to Tibet at that time.

Q

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From where to where was he sending all that gold?

A

(Mr. Sambo) It was during the rise of the Communists and China was in the grip of war and chaos. Ma Zhuxi was rich and had lots of gold and sensed there was a danger to his wealth so he was planning to send his gold to Tibet if he found a trustworthy person in whose charge he could send it. At the same time, another Chinese, Liu Zijian, also had lot of gold and silver.

Q

Who was this Liu Zijian?

A

(Mr. Sambo) He was the chairman of Sichuan Province. Ma Zhuxi was the chairman of Xining or Qinghai. So the chairman of Sichuan, Liu Zijian also wanted to send his gold to Tibet and sent an agent to explore the possibility of leaving the gold in Tibet. The agent happened to be a man called Jia Mofang. Later I became close friends with him. This Jia Mofang used to stay at Tsomönling. He was from the Jagtsetsang [tib. lcags rtse tshang] family and Jagtsetsang happened to be one of the subordinate's of the King Jaglha (tib. Jaglha Gyelpo [lcags lha rgyal po]). So he acquired the name Jagtsetsang and retained it. When he was a child, he was sent to a Chinese School in which he got the Chinese name Mofang. So, later he came to be called Jia Mofang. He was originally a Tibetan.

Q

Where was this Jaglha Gyelpo?

A

(Mr. Sambo) Jaglha Gyelpo was a monk king in Nyarong.

Q

He might be one of the kings in the Ba area like Minyag Gyelpo and so on.

A

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(Mr. Sambo) He was killed by having his neck cut and then since there was no king, all of the ministers dispersed and disappeared. Jagtsetsang was one of the ministers. So in order to continue the lineage of Jagtsetsang, they sent him to school and he retained his Tibetan name Jag. This Jia Mofang became a great favorite of Liu Zijian the governor of Sichuan and he sent him to Tibet to offer religious offerings at the Mönlam.

Q

Was he a Buddhist to make offerings at the Mönlam?

A

(Mr. Sambo) Liu Zijian was very religious minded and had great faith in the dharma. He practiced the Muslim religion too. But he had great faith in the Buddhist religion. So Liu Zijian sent Jia Mofang to Tibet and he made great offerings at the Mönlam and was also able to establish contacts with Sera and Drepung monasteries and had decided to leave the gold in Tibet if Jia Mofang could find someone trustworthy and reliable to leave the gold with. Jia Mofang found Bönshö was trustworthy and reliable and if Bönshö accepted to take the responsibility of keeping the gold for him, he had decided to bring the gold to Tibet and leave it with Bönshö. However, Bönshö died and Jia Mofang's plan did not work out.

At the same time, Khambu Tuanzhang also had come to Tibet with the same motive of leaving Ma Zhuxi's gold in Tibet. He was sent by Ma Bufang, the chairman of Qinghai as mentioned earlier. Both the chairmen of Sichuan and Qinghai were planning to send their gold to Tibet because it was not safe for them to live in China due to rise of the Communists. So they were planning to send their gold to Tibet first and then decide what to do later. All this information I learned from Jia Mofang who became my close friend when he came to Lhasa. So finally with the death of Bönshö, the Sichuan Chairman could not bring his gold to Tibet and he carted his gold on a huge herd of Yaks to Afghanistan through northern Nagchu in Tibet. Jia Mofang had told me later that had Bönshö not died, they had decided to leave the gold with him. Jia Mofang is dead now but his children are still living. Jia Mofang's wife was the daughter of tsidrung Tapagokye [tib. ?]. This was in the beginning of 1950. Probably Khambu Tuanzhang too came to Tibet the same year but I am not very familiar with Khambu Tuanzhang.

Q

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What happened to the gold of the chairmen of Sichuan and Qinghai?

A

(Mr. Sambo) The Sichuan chairman moved his gold through northern Tibet to Afghanistan and left it there. It was probably carried through the Tibet-Qinghai border.

Q

What happened to Liu's gold?

A

(Mr. Sambo) About half was taken to Taiwan and about half of it was left in China and was confiscated by the Communists. Ma Zhuxi left China but Liu Zijian remained in China. I met him in 1951. When I met him in 1951, Liu Zijian was an old man in his sixties.

Q

Do you think Reting Rinpoche resigned because of the economic pressure from these neighboring chairmen?

A

(Mr. Sambo) During those times there was even talk of the threat of war from the outside. However, whatever the reason was, Reting resigned and Taktra took over the regency. Taktra was enthroned on the 1st of the 1st month of the Iron-Snake (1941) year. The enthronement and resignation of the two Regents was done on the same day.

Q

What happened after Taktra became Regent?

A

(Mr. Sambo) I was the first official to be commissioned after the New Year. Although I was appointed by Reting, when Taktra took over the regency everything worked very smoothly in the beginning. There was no corruption and everything seemed to work well. This went on for about a year. Then after a year or so, every year there was more talk about Taktra. Later, he became kind of spoiled [tib. skyag lang shor] and things changed so much that there was not much sign of a lama left in Taktra. It was too disgusting.

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Q

It became like the proverb, "The nun's celibacy was lost gradually." [tib. a ne'i sdom pa sud sud sud la shor]. Who was the first shape appointed by Taktra after he took over the regency?

A

(Mr. Sambo) Surkhang was the first shape appointed by Taktra.

Q

At that time the people of Lhasa sang a song: "The horn of the ox [Langchung] was broken and the female yak [Driyü] was slapped on the cheek. The wall of gold was erected, and the prayer flag was put at the corner of a house [Surkhang]." [tib. glang gi rwa co bcag nas/ 'bri la 'gram lcag gzhus song/ gser gyi rstig pa brtsigs nas/ zur la dar lcog btsugs song].

A

(Mr. Sambo) It was the Water-Sheep year (1943) when Surkhang was appointed shape.

Q

The Water-Sheep year was about two years after Taktra became Regent. Do you agree that Taktra did not appoint any shape for two years?

A

(Mr. Sambo) Yes. Probably he appointed no shape for two years.

Q

We heard that Surkhang offered a basket full of gold to get the appointment as shape. Was it true?

A

(Mr. Sambo) Probably it was more than a basket full of gold. According to the song, a wall of gold had been erected and the banner of Surkhang was put on it. So the amount of

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gold offered could be much more than a basketful. During that time, Surkhang, Kapshöba, Lhalu and Ramba were the four shape. [Note: Lhalu was not a shape then]

(Mr. Taring) Ramba must have been a shape during the time of Reting.

(Mr. Sambo) Ramba was appointed shape only during the Taktra reign. He was the Kashag Shöpa [tib. bka' shag shod pa] at that time.

(Mr. Taring) Ramba was certainly appointed by Reting.

Q

If Ramba was appointed by Reting, how could there be two kalön lamas [monk shape] at one time?

A

(Mr. Sambo) Tempa Jayan was the kalön lama when Reting resigned.

Q

What happened to Tempa Jayan?

A

(Mr. Sambo) Tempa Jayan died when he was still a shape.

Q

How did Tempa Jayan die?

A

(Mr. Sambo) He vomited blood and died suddenly. I did not know whether he died of some disease or not, but I heard that he died he was vomiting blood. After the death of Tempa Jayan, Ramba was appointed shape.

Q

When the Kyichog Kündü trouble was resolved, did Kapshöba come out clean regarding all the charges leveled against him. I heard that Kapshöba was the person responsible for informing the Kalön Trimön about the activities of the Kyichog Kündü organization. It was further said that when Kapshöba informed Trimön about the activities of the Kyichog Kündü, Trimön asked Kapshöba whether he would be able to prove the information that he

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gave to him. Trimön further told Kapshöba that if he could prove them, then he would offer him the seat of Tsipön occupied by Lungshar. Kapshöba promised to prove his information about the Kyichog Kündü and because of this he got the seat of Tsipön. Is that true? Was Kapshöba the one who informed Trimön?

A

(Mr. Sambo) Yes he was appointed Tsipön.

Q

Was Kapshöba put in jail? It was said that he was put in prison and was released only when the Dalai Lama came to the throne?

A

(Mr. Sambo) He had already been released long before that.

Q

Who released him? Was it Reting?

A

(Mr. Sambo) I do not remember who released him, but I remember seeing Kapshöba present during the Trungji Yarkyi [tib. drung spyi dbyar skyid] (the lay officials picnic). Kapshöba was present when the Tsang Yabshi [tib. gtsang yab gzhis] [the family of Panchen Lama] joined.

Q

Why was the lay officials' summer picnic known as Trungji Yarkyi?

A

(Mr. Sambo) This gathering was organized by lay officials by turns and it was done only by the officials above the rank of Senampa. A separate register book was maintained for this purpose. This register book recorded the names of those who were commissioned as a government officer, and every year two lay officials above the rank of senampa were given the responsibility of organizing the "Lay Officials Summer Picnic" which included making the invitations too.

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Q

Did those two lay officials have to make arrangements and preparations for food and other things during this gathering for all the government officers? Were monk officials also invited to enjoy this gathering?

A

(Mr. Sambo) Monk officials did not attend. It was only for the lay officials below the rank of shape.

Q

Was the prime minister invited to this gathering?

A

(Mr. Sambo) The prime minister and acting prime ministers were not invited to the gathering. The shapes were invited only for a day.

Q

When you say that they were invited only for a day, does this mean that the gathering was celebrated for more than one day?

A

(Mr. Sambo) The picnic lasted for five days. It was only for the officials below the rank of dzasa and theiji.

(Mr. Taring) It was just for officials below the rank of Tsipön.

Q

Did they invite the wives and the children?

A

(Mr. Taring) Wives and children were invited, but not all the relatives. But the officials had to attend the gathering as a part of their official duties. When it was my turn to organize and sponsor this gathering, of the lay officials, Ngabö was my partner. Ngabö is the

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present famous chairman of the Tibet Autonomous Region. Chapa Rusur was my father's partner to sponsor this gathering.

(Mrs. Taring) When my husband was the sponsor, we spent more than one thousand dotse. The arrangements were done perfectly and everyone enjoyed it. At that time they even prepared sweet Indian tea and served cake prepared at the Indian Counsel General's office (Dekyilinga). During that gathering, all the lay officials were there. The officials above the rank of dzasa and theiji and tsipön, were made to sit at the Kashag's place and the acting officers and others were made to sit at a lower place.

Q

Did they pitch tents to create the atmosphere of a holiday?

A

(Mr. Taring) Certain places in Lhasa would be established for the gathering and after these areas were ear-marked, they did it at these places.

Q

Was there another gathering or picnic called the Kashag Picnic (tib. Kashag Thotro [bka' shag thugs spro])?

A

(Mr. Taring) That gathering was completely different from the above gathering. It was organized and sponsored by the shape by turns every year. Each year one shape had to sponsor and organize this gathering.

(Mr. Taring) Did you (Sambo) sponsor the Trungji Yarkyi?

(Mr. Sambo) No, I didn't.

(Mr. Taring) Now, you have to. [laughter]

(Mrs. Taring) Did you do the Yarsor [tib. ya sor] (the obligation to be the commander of the ancient army during the Mönlam)?

(Mr. Sambo) Yes, I did that with Tsarong.

(Mrs. Taring) I recall that when my husband's father sponsored the Trungchi Yarkyi Picnic for the Lay-official's picnic, Lhalu Sawangchemmo was about fifteen years old. I remember Lhalu having a small hair-knot (pachok). Tsipön Lungshar at that time was at the peak of his power and his house used to be visited frequently by the messengers of the Dalai Lama

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(13th). Lhalu Sawangchemmo was already commissioned [as a government official] at that time. They were playing bagchen, betting 3 sho per point.

Q

Was Lhalu Sawangchemmo also dismissed from government service along with Lungshar's son Porgyo [tib. spor kyog]?

A

(Mr. Sambo) That was true. Not only was Lhalu dismissed but also Porgyo was. The official order [tib. bka' sgyur] issued to Lhalu said, "Henceforth, he cannot be the leader of a group of people consisting of more than three people nor can he sit higher than three people [tib. mi gsum tshogs pa'i gral 'gor sdod mi chog]. Chapa Rusur also was dismissed in connection with the Lungshar trouble. He held the rank or rupön at that time. Chapa Rusur was dismissed and exiled to Kongpo.

Q

Wasn't Chapa Rusur entrusted to the care of Shatra when he was dismissed?

A

(Mr. Taring and Mr. Sambo) No. That is not true.

(Mrs. Taring) Chapa Rusur was exiled to Kongpo and stayed there for a long time. He was separated from his wife Lhayön who was the daughter of Shatra.

(Mr. Sambo) During that long separation, Chapa Rusur lived with another lady and had a child with her.

(Mrs. Taring) Lhayön also didn't take care of him, but later they merged together.

(Mr. Sambo) No, they didn't merge. Pomsur [tib. spom zur] just came there and Lhayön lived with Tsag Serkhang. Lhayön lived with Tsa Serkhang during her separation from Chapa, and as a result when Chapa Rusur returned to Lhasa, Tsa Serkhang and Chapa's family were combined and became one family by marrying Chapa's only legitimate daughter, Södrön [tib. bsod mgon] with Tsa Serkhang's only legitimate son Kelsang Wangdü [tib. skal bzang dbang 'dus].

(Mrs. Taring) This was the reason why the two families were reunited. I remember seeing Kelsang Wangdü being sent as a magpa. During the Lungshar trouble, Lhalu

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Sawangchemmo was about fifteen years old and he was probably commissioned at the age fourteen. Probably Lhalu was the youngest Senampa ever to be commissioned.

(Mr. Sambo) Lungshar was very fond of music.

(Mrs. Taring) Lungshar used to come to my late father's house often to play the hochin (a musical instrument).

(Mr. Taring) At that time was Lungshar the Chief Depön [tib. spyi mda']?

(Mr. Sambo and Mrs. Taring) Tsarong was the magji and Lungshar was the Magji Tsondzin [tib. 'tsho 'dzin] at that time.

The Å#nda [tib. dbus mda'] was the depön of the of Gusung and Trapchi regiments. The depön of both these regiments enjoyed the title of Å#nda. The sitting rank of these two Å#nda was above the Tsipön. The other depön sat below the Tsipön.

Q

According to the eyewitnesses who were present at the time of pronouncing judgment on Lungshar, the judgment said, "In view of the severity of the crimes committed by him, you deserve no less than capital punishment, but since the new reincarnation of the Dalai Lama is not yet discovered, we cannot take the life of a such person who is born due the "wrong-reaction of prayer", logmön [tib. log smon], since it may cause obstacles in the discovery of the new Dalai Lama. The word logmön means a person who is influenced by evil spirits or sometimes it refers to the devil himself. So Lungshar was referred to as a logmön, a person who was influenced by evil spirits. So the judgment further said that for the sake of the longevity of the new Dalai Lama, he will not given capital punishment, but he will be punished by removing the most important organ of his senses, his eyes. The eye-witnesses said that at the pronouncement of this punishment, Lungshar did not show any negative reaction. The judgment further said that all his property will be confiscated by the government. Even at that point he did not show any apprehension. When he was further told that he would be imprisoned for life, he still did not show any reaction. But when he was told that in the future all his sons and their future generations will not only be barred from joining the government service, but they will be not allowed to sit above three persons, he reacted by bowing his head to show his disapproval.

A

(Mr. Sambo) I did not hear this.

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(Mrs. Taring and Mr. Sambo) Some people said that Lungshar was the reincarnation of Khenpo Panden Thöndup [tib. mkhan po dpal ldan don grub], while some said he was the reincarnation of the Minister Trishu. Some even said Lungshar had a tail. Such was the talk about him.

[NOTE: Khenpo Panden Thöndup was also called Ganden Naring [tib. dga' ldan sna ring] who was the one who created the civil war between the Tibetan Government and Ganden Monastery in 1871. The Minister Trishu was a devil in the Hindu mythological epic the Mahabharata. So Lungshar was accused of being the reincarnation of these two characters for his involvement in the Kyichog Kündü party].

Q

Was there any truth to this talk?

A

(Mr. Sambo) There was no truth at all to it.

Q

How was Lungshar released?

A

(Mrs. Taring and Mr. Sambo) It was all due to the efforts of the elder Lady Lhalu (tib. Lhajam Dremo [lha lcam bgres mo]), who sought the favor of everyone to get Lungshar's release.

(Mr. Taring) Lhajam Dremo sought permission to keep Lungshar in the Lhalu house instead of in prison and this permission was later granted. Until then, Lungshar had been imprisoned in Shöl-Panding prison in Lhasa. Even when Lungshar was in prison, Lhajam Dremo used to send snacks and clothing for him.

Q

Were conditions in the prison bad?

A

(Mr. Sambo and Mrs. Taring) The conditions were real bad.

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Q

During the time of Reting, the reincarnation of the Dalai Lama was discovered and brought to Tibet? How was it accomplished?

A

(Mr. Taring and Mr. Sambo) Shape Trimön has already resigned and Bönshö went and brought the incarnate Dalai Lama to Tibet. The details about how the reincarnation of the Dalai Lama was discovered and what talks they had with the Chinese and finally how he was brought to Tibet are in Kusangtse's book.

Q

Did the kasur have to come during the enthronement ceremony?

A

(Mr. Taring) The kasur had to attend the ceremony.

Q

Where did they sit during the ceremony?

A

(Mr. Taring) They sat after the shape.

Q

Were you, Sambo, commissioned during the enthronement ceremony?

A

(Mr. Sambo) No. I wasn't commissioned then.

Q

Were you, Mr. Taring, a magji?

A

(Mr. Taring) I was the depön of the Drongdrag Regiment.

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Q

But at that time there was no Drongdrag regiment. It was disbanded? Were you a depön without soldiers?

A

(Mrs. Taring) Then my husband became the Laja.

(Mr. Taring) No. At that time I probably was working in Trapchi when the Trisam Bridge was built.

(Mrs. Taring) Mr. Taring was Laja at that time. In what year did you become the Laja?

Q

Who appointed you Laja, Reting or Taktra?

A

(Mr. Taring) It was in the Tiger Year and it was Reting.

Q

If you were appointed by Reting in the Tiger Year (1938), it should be the Taktra period in the Water-Dog Year.

A

(Mrs. Taring) My husband was the Laja during the enthronement ceremony in 1940. That was the time when we moved to our new house. When the Dalai Lama died, he was the depön of the Drongdrag Regiment.

(Mr. Sambo and Mr. Taring) The Dalai Lama was enthroned on the 14th of the 1st month of the Iron-Dragon year. The Dalai Lama's strand of hair was taken before that.

(Mr. Taring) The enthronement ceremony was done at Tse, where normally Tibetan New Year ceremonies were done. During the ceremony, the Sikkim political officer Sir Basil Gould was present and two Tikijag (a breed of horse) were presented to the Dalai Lama as a gift from the Sikkim government.

(Mrs. Taring) When the Reting trouble arose, the Dalai Lama was 13 years old. Taktra was enthroned as Regent in the Iron-Snake Year on the 1st day of the 1st month. When the Dalai Lama was enthroned, he was 5-6 years old. My husband became Laja in the

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Earth-Tiger Year in 1938 and we stayed in the small Tsarong house for about 2 years. Taktra was enthroned in the Iron-Snake Year.

Q

Yes. Taktra was enthroned on the 1st day of the 1st month or Iron-Snake year and Taring was the Laja in the year when the Dalai Lama came up. The gift of horses was presented to the Dalai Lama by the Sikkim Political officer, right?

A

(Mr. Taring) I presented the gift (of the horses) on behalf of the Sikkim government. Except for Sir Basil Gould there was no other officers from Sikkim, during the enthronement ceremony.

Q

Who was the Chinese representative present during the enthronement ceremony?

A

(Mr. Taring) That was Huang Musong who was still there.

(Mrs. and Mr. Taring) The Dalai Lama was enthroned on the 14th of the 1st month of the Tibetan calendar and the 'hair-cutting' ceremony [tib. dbu rtsa gtsug phud] was performed by Reting Rinpoche. Hence, the Dalai Lama was conferred a new name, Jampal something, which we do not remember properly. Later, because of Reting's trouble, this name was dropped.

Q

Nowadays the Dalai Lama has added the Jampal to his name Ngawang Lobsang Yeshe Tenzin Gyatso.

A

(Mr. Sambo) That is true because I was the first person who was commissioned by the new Regent. Jangra and I were the two who were commissioned at the time of the Gyator [tib. brgyad gtor] ceremony on the 8th of the 3rd Tibetan month.

Q

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What kind of ceremonies did the people in the city of Lhasa perform. In other words, what did they have to do?

A

(Mrs. Taring and Mr. Sambo) It was an extraordinarily elaborate ceremony. First of all, they had to prepare the Droma Shepa [tib. bro ma gzhas ma] but I don't remember it very well. However, they had the closing ceremony (tib. dröltön [grol ston]) at the back of Potala Palace.

Q

When you say dröltön, does that mean you had the ceremony for a few days?

A

(Mr. Sambo) Yes. The ceremony may have been for 5 days. But I don't remember clearly.

Q

Do you remember or can you clarify?

A

(Mrs. Taring) As far as Tsarong Sawangchemmo was concerned, he said this was the most important function that one can witness once in his lifetime. So he called his children back from school in Darjeeling to witness this event. He called D.N. Tsarong, his daughter Künla, his son Phüngyal [tib. phun rgyal] and Daisy, etc.

Q

There is something wrong. Phüngyel and D.N. Tsarong were not together in the school,

A

(Mrs. Taring) Maybe Phüngyel was not there but the latter two, the brother and sister, were definitely called back.

(Mr. Sambo) At about this time, the arrival ceremony of the Dalai Lama at the plain called Döguthang [tib. 'dod rgu thang] occurred.

Q

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This was not the enthronement ceremony?

A

(Mrs. Taring) The enthronement was the following year.

Q

Are we now talking not about the arrival ceremony, but the ceremony of enthronement?

A

(Mr. Taring) He arrived in 1939 and the enthronement took place in 1940.

Q

When the Dalai Lama arrived in Lhasa, did the people really turn up in big numbers by calling their family members from distant places.

A

(Mr. Taring) At this time the Lhasa people sang a song with the words: "On the peach tree on the high rocky mountain in Rigya Samtenling, we saw the strange fruit amidst the leaves." [tib. ri rgya bsam gtan gling gi/ kham sdong brag g.yang mthon po/ ya mtshan jan gyi 'bras bu/ lo ma'i gsing nas mjal byung]. I have no more to say on this than what is in the book written by Kusangtse, "On the Recovery and enthronement of the Dalai Lama."

Q

Did the Regent Reting resign immediately after the enthronement of the Dalai Lama at the end of the Dragon Year? The next year, the horse year, was the one in which the Dalai Lama was ordained as a monk. Is that right?

A

(Mr. Sambo and Mr. Taring) Yes.

Q

This question is directed to Mrs. Taring. What was the real reason why the Regent had to resign? As far as his health was concerned, he was fine. The Regent was healthy and

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he was very popular at this time too. If he had any enemies they had been completely crushed, so why did he resign? What did you hear then and afterwards?

A

(Mrs. Taring) My husband had a close relationship with Reting.

Q

He was a favorite, right?

A

(Mrs. Taring) What I had heard was that Reting Labrang had some astrologers look into his future and according to the Yangchar [tib. dbyangs 'char] Astrological Chart, if the Regent did not go into retreat there would be a danger to his life. So it was necessary for him to take a long retreat.

Q

Was that really true?

A

(Mrs. Taring) It was definitely true, but it was kind of kept secret. We had doubts in our mind, but whatever the cause might be, the Regent was a young and very careful person who enjoyed having a good time, but he also had total faith in Taktra. If he made Taktra the Regent, there would be pressure on Taktra to carry on whatever Reting desired. Whatever it may have been, it was kept as a top secret for awhile and he didn't tell my husband even though he was a favorite of his. Later, however, Reting talked with him and he met the Regent and requested him not to resign. The Regent told him, "Don't worry, the reason why I have to resign is because there is a hindrance [tib. bar chad] for my life and the new Regent is a very reliable person. You do not have to worry at all. He spoke with such confidence to my husband. But later something went wrong between the two. The chandzö chemo (senior manager) of Taktra wanted the rank of dzasa immediately when Taktra Rinpoche became Regent but it was not given.

Q

This question is for Mr. Taring. Do you agree? What would you say?

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A

(Mr. Taring) About that time there was some danger from the China side from Chinese Muslims, Huhu. I do not remember exactly what was it.

Q

Was it during the Communist Chinese's Long March?

A

(Mr. Taring) No, no.

Q

Then maybe it was the one's known as Kazaks.

A

(Mrs. Taring) It may be.

(Mr. Taring) Many Chinese came up and they also gave alms at the Mönlam. These were not the Kazaks.

Q

Probably it was the chairman of Qinghai, known as Xining Ma Zhuxi [Ma Bufang]. I heard an agent came and met the high lamas of Tibet and obtained teachings. Maybe it was that one?

A

(Mr. Taring) Maybe, maybe not. That was something that had to do with Bönshö.

(Mr. Sambo) Probably you are referring to the man called Khambu Tuanzhang who came to Tibet. Probably that is important.

(Mr. Taring) Yes. the Regent told me long before that wanted to resign and could not take the responsibility anymore, indicating that there was some danger from the Chinese quarter. The Regent further added, "I may not be able to hand over the full Tibet to Dalai Lama when the time comes, so now there is danger and it is better if I resign." One day when I went to see the Regent, he told me that he had resigned and when I told him not to joke, Reting swore that he had resigned that morning. I do not know how he resigned,

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but he had definitely resigned. But whatever may be, he had some doubts and fear from the Chinese side about some trouble starting on the border. He was unhappy and had fears that he may not be in a position to hand over Tibet as a full nation with its territorial integrity intact in the hands of the Dalai Lama, and that is why he might have resigned. This is my opinion. However, the trouble between the two Regents, what I heard was started when one of them wanted to borrow the cloak [tib. sku ber] from the other, and the other refused. After this they didn't get along well.

(Mrs. Taring) What I heard was that it was because of the chandzö's position. That Taktra's chandzö didn't get the dzasa title.

Q

We will talk about this later. I am sure Mr. Sambo, that you have something else to say.

A

(Mr. Sambo) I have nothing different to say. I heard that if the Regent had to resign; he had to go for a retreat of three years. It was necessary for him to go into retreat. That is what I heard.

Q

Had you become a government official by that time?

A

(Mr. Sambo) Maybe.

Q

What is the interesting point?

A

(Mr. Sambo) The three year retreat is interesting. We had a system of asking Lamas to do divination and astrologers to examine astrological charts so it is difficult to dismiss such a story as untrue. However, it is also very difficult to accept that a man who was young, popular and in power would leave it up for such reasons. On the other hand, some people said that he wanted to avoid ordaining the Dalai Lama as a monk [tib. rab g.yol] since the Regent was the one who had to ordain the Dalai Lama. That was very top-secret at that

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time. So such talk was also there. It is not necessary to accept this as true because it is our habit of accusing persons in power because of being jealous, so one cannot trust this. I don't accept this as true. However, I also cannot accept it as an untruth either. I left that talk as a rumor.

Q

There must have been a very strong reason for the Regent to resign.

A

(Mrs. Taring) Probably he was not a pure monk.

Q

That was what Sambo was hinting at when he said to avoid ordaining the Dalai Lama.

A

(Mr. Taring) Since he had to cut the hair of the Dalai Lama, if he had lost his celibacy probably it was not okay.

Q

There was no objection to doing the hair-cutting rite even if you are not a monk. Moreover, the hair cutting ceremony was already finished. It was the ordaining of the Dalai Lama as a monk. However, even then he could have used an excuse, for example, Taktra is a great Lama and a senior monk, etc., so he could have recommended that Taktra ordain the Dalai Lama rather than doing it himself, right?

A

(Mr. Sambo) Look, he is the senior tutor and Taktra is the junior. It would have been inconvenient for the senior tutor to leave and the junior tutor to do the function? That was not possible, so he had no alternatives. Either he had to close his eyes and sit [just do it], or go away somewhere, so probably he opted for the latter.

Q

Whatever the reasons, Reting resigned at the peak of his popularity. The few such as the Kyungram who had challenged him had been crushed.

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A

(All) Yes.

Q

How did the Khyungram trouble occur?

A

(Mr. Taring) Although Khyungram created trouble, he may not been much at fault. However, he was punished quite heavily and I do not know the reason.

(Mrs. Taring) Sambo should know more about this.

Q

I will ask him later. At that time, Khyungram was the governor of Hor (tib. Horji [hor spyi]) and probably he had the hope of becoming a Shape. Recently, Drigung Könchog Samten [tib. 'bri gung dkon mchog bsam gtan] told me that when he came down from Dogde [tib. dog bde] he was wearing a gown.

A

(Mr. Taring) Whatever the reason, Khyungram was put in jail like an ordinary person. He was whipped in Shöl and exiled to the Tö area of Tibet. Such a punishment was given to a very senior official, a good and well-respected person.

(Mrs. Taring) This is a karmic consequence. He was one of the people who killed my brother. When people told me of his punishment, it was due to his misdeeds. But I never felt anger. However I felt it was his own karma. Even then, I definitely know that he and Khyungram were involved, because the queen of Derge told me that his punishment was what he really deserved and implied that we should also say that. But I felt nothing because I was young then.

Q

You were not that young then because it was in the 1940s.

A

(Mrs. Taring) This must have been just after my husband joined the government service.

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Q

No. He became the Laja around 1943.

A

(Mrs. Taring) Then I must be 32-33 years old. I heard Khyungram did not get along well with Reting and so Reting punished him.

Was Khyungram involved in the Tsarong incident?

(Mrs. Taring) Yes. My brother was killed by Khyungram and his associates. He came to call my brother and my brother used to call him "brother." Probably they were related. I heard from the Nyerpa Dorje that one day before he was going to the Kashag, when my brother was putting on his shoes, Khyungram came to call him and when they were going together my brother told Khyungram that he had a bad dream the previous night. Khyungram told my brother that dreams were dreams and you should not take them seriously. Then when they reached near to the Yuthok Sampa bridge [tib. g.yu thog zam pa] there were Kongpo people carrying swords. Khyungram had employed about 20 people to assassinate my brother. My brother had a pistol in his pocket and when he put his hands inside his pocket, they caught him and he could not do anything so he was stabbed to death. This story was related to me by our servant Nyerpa Dorje personally.

Q

What was Khyungram at that time? Was he a kandrön?

A

(Mrs. Taring) I don't know, but my brother was a kandrön and Khyungram was one of those who deceived my brother and took him away from the house.

(Mr. Sambo) Khyungram was the one who deceived Tsarong Senampa.

(Mrs. Taring) My late father went to the Kashag and from there he was taken down. This is how my brother was killed by them and Trimön too was very much involved. However, Mr. Sambo would know more about this, because Mr. Sambo's younger sister who later married Thangmey [tib. thang smad], was given to Khyungram's son as a bride.

Q

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Mr. Sambo, I understand that when Khyungram came from the Hor area of Northern Tibet where he was the governor, he came with the hope of being appointed as a shape. Is it true? If true, how did he know that he would be appointed? Was he issued any order to that effect?

A

(Mr. Sambo) No such order was issued to him. Khyungram held the rank of Theiji and was the governor of Hor with the Theiji rank. [unclear recording] Khyungram was one of the representatives of the Tsondu hragdu gyepa.

Q

Why did Khyungram have the hope of becoming a shape?

A

(Mr. Sambo) I don't have anything to say about this. Basically, he had a very showy and boastful character and often bragged too much.

Q

Was Khyungram a member of the Tsondu hragdu gyepa which was held to discuss what rewards should be given to the Regent Reting for his excellent service and achievements like the discovery of the Dalai Lama's reincarnation and finally being able to enthrone him?

A

(Mr. Sambo) There was such talk from the abbots of the Sendregasum.

Q

Was the meeting held to discuss what rewards should be given to Reting? Did they later also perform a longevity prayer ritual [tib. brtan bzugs] for Reting? Did you, Mr. Taring, attend the meeting?

A

(Mr. Taring) I attended the meeting, but I do not remember what was discussed at the meeting.

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(Mr. Sambo) The meeting discussed what rewards should be given to Reting and finally Khyungram said a lot in the meeting. He said that "[Some people's] stomach cannot get filled even after eating the mountains and their thirst cannot be quenched even after drinking the ocean" [tib. ri bo zos nas ma 'grangs/ rgya mtsho btungs nas ma ngoms]. This statement was made by Khyungram, but he didn't mean to say it referred to Reting, but some took this as a hint against Reting Labrang. At this point the Töpa Khenpo asked Khyungram whether his remark was aimed at Reting. Since Khyungram was proud by nature, he did not deny that he said it against Reting and further said that though he did not mean Reting, if you want to take it that way, you may do so. This was told to Reting Labrang and infuriated the Regent, so the situation became serious. At this time, Khyungram was close to Khardo Rinpoche, who asked him to seek forgiveness from the Regent. He even volunteered to see the Regent on his behalf. Khardo was a favorite the Regent at that time.

Q

Was Khyungram close to Reting Labrang?

A

(Mr. Sambo) He was probably kind of close to the Reting Labrang. Khardo personally went to Khyungram and told him that it is not safe for you if you don't seek the Regent's pardon. He even told him that he would do this for him. But Khyungram instead scolded Khardo by using the derogatory term for the monks who lost their celibacy, "Barkog," and said, "You Barkog people, stop getting together like the proverb, 'The jackal and wolf getting together'" [tib. 'phar spyang 'thab]. This is an indication that what Khyungram said was about the Regent. At this time, it seems that Khyungram and Bönshö might be meeting from time to time. I think Khyungram and Bönshö also were getting together like a jackal and wolf.

Q

What happened to Bönshö later?

A

(Mr. Sambo) It seems Bönshö later changed his mind and sought pardon from the Regent. When Khyungram was in trouble, Bönshö went to the Regent and told him he

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had nothing to do with Khyungram. Otherwise Bönshö too might have placed himself in danger. Then the government said that it had received a petition filed by the 39 groups [tib. tsho pa] of the Hor area of northern Tibet, making charges of corruption against Khyungram while he was the governor of the region.

Q

How did this petition come at this time?

A

(Mr. Sambo) It was probably all made up.

Q

How was it made up? Who did it?

A

(Mr. Sambo) I am not sure who did it.

Q

I heard it was Kapshöba who was responsible for it. But I heard they were close too.

A

(Mr. Sambo) Not really close, they were just so-so.

(Mrs. Taring) I am not sure whether Khyungram was close to Kapshöba, but he was close to Trendong.

Q

Was Trendong a shape at that time? Bönshö was a shape. It seems Khyungram had strong backing in the Kashag.

A

(All) Yes.

Q

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Was Kapshöba the Horji area before Khyungram? What I heard was that Kapshöba instigated the people in the Hor area to file the petition against Khyungram and helped them to draft the petition and give it to the government. Do you agree with that?

A

(Mr. Sambo) Most probably he might have done it. Whoever may have done it, the petition was sent to the government and Khyungram was interrogated. At that time I was a child and the elders would send me out when they would discuss it. However, the petition was certainly fabricated. When the petition was sent to the government, Khyungram was arrested. However, there was some indication that Khyungram might have sensed what was going to happen to him, or had some doubts, because he had drafted a petition to be presented to the great monasteries and to the Tsondu. This draft petition was amended by Gajang Dempa [tib. mgar byang bstan pa]. Even Bönshö might have done some corrections. He further said that when Khyungram's property was sealed and confiscated by the government, these drafts with these corrections were found. Because of this, Gajang Dempa was also arrested when it was learned that he had corrected the draft.

Q

Is this Gajang Dempa the same person who was involved in the Lungshar trouble?

A

(Mr. Sambo) Yes. He was involved in the case too. When Khyungram was arrested, Gajang Dempa too was arrested. Khyungram had a son who also was demoted but was not exiled. Khyungram's son, furthermore, was prohibited from joining government service in the future, and his two wives were sent back to their families. My sister was handed over to us. Khyungram was exiled and sent to Ruthok, in the Tö area, where there was a monastery of Sera Je.

Q

Much later Khyungram sent a petition to the government and was granted permission to return to Lhasa. But he died in Ruthok and could not return to Lhasa.

A

(Mr. Sambo) Probably he was released after Reting resigned.

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(Mr. Taring) What was the Khyungram's fault to receive such a punishment?

(Mr. Sambo) His statement regarding, "eating the mountain, etc" in the Tsondu against the Reting was responsible for his trouble.

Q

However, he was exiled based on the charges leveled against him in the petition filed by the people of the Hor region saying that he made the people suffer very much. But this petition was fabricated by Kapshöba who called the people and instigated those people, drafted the petition and finally got it to reach the government. When Khyungram's property was sealed, a petition drafted by Khyungram to Reting was found and in the petition Khyungram had said that he made those remarks purely out of his sincere dedication to the government and not for any other reason. He further added in the petition that the Dalai Lama is very young right now and if the government distributed all the estates and properties like this, it will be left with nothing in the end. We are all servants of the government and we cannot decide these things at this stage.

A

(Mr. Sambo) He appealed to the monasteries and the Tsondu to back him.

Q

Khyungram's remarks were taken as a revolt against the Regent and he was exiled and could not return to Lhasa.

A

(Mr. Sambo) I heard that Gajang Dempa was whipped or threatened for making corrections on Khyungram's petition, but when he was told that he had made corrections to the draft petition of Khyungram, Gajang denied this accusation and further said that he did not remember ever correcting the draft petition. He challenged the charges leveled against him by saying that if you charge me, then show me the draft and prove it. So he was shown the draft and the corrections made by him. At this moment Gajang was put into a difficult situation. He was left with no other alternative other than to accept the charges, because if he said he had made the corrections, then he would be blamed and punished, but if he denied having made the corrections, they would show him the draft. So when he was shown the draft he had to accept it.

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Q

Was Lukhangwa also involved in this case? Lukhangwa also was said to have made strong statements at the meeting that Khyungram made those remarks.

A

(Mr. Sambo) Probably that is true. There was a song sung in the streets at that time indicating that he too was involved. The song says, "If you harm the Nagas, you will have pimples on your face." [tib. klu la gnod pa bskyal na/ gdong la thor pa skyes yong] Then the song also mentioned Dombo; "The bear's bile having been taken out." [tib. dom gyi mkhris pa bton nas]. At that time Dombo also was involved. This is the well known Dombo, the Trunyichemmo, who was very soon promoted to be Khenche. Lukhangwa escaped from the trouble.

Q

Who spoke first at the meeting, Lukhangwa or Khyungram?

A

(Mr. Sambo) Probably it was Lukhangwa who spoke first. Then when he was opposed by the others, Khyungram stood up and said, "The servants cannot make decisions on behalf of the master." meaning the real master, the Dalai Lama is too young at that time. He further added, even for Reting Labrang, the gains will not be long-lasting, meaning if estates were given to Reting as a gift, the government treasury will be empty and the young Dalai Lama has yet to make his entry into the monasteries. I accept and recognize the great deeds done by the Regent and we are all very grateful to him and the Regent really deserves a reward for his service. But if we reward him by giving away estates and districts, then we will be left with nothing. Since we all are government servants who survive on the kindness of the government, we should think of how much we can contribute from ourselves in the form of cash and presents it to the Regent. It would be better than giving away the government estates to an individual Regent. It is like the saying that there are people whose stomach cannot be full even after eating the mountains and whose thirst cannot be quenched after drinking the ocean. This remark was made by Khyungram. At this remark, one of the abbots, the Töpa Khenpo of Sera monastery got up and said, "Khyungram! What we are discussing here is what we should give as a reward

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to the Regent from our side. The Regent is not asking us to reward him. You should not misunderstand this. The Regent is not seeking rewards from us. It is we who want to reward him." Khyungram again got up and said, "What I said earlier was not directed at the Regent at all. However if you understand it that way, you may take it that way." Some people said that Khyungram made these statements because he was dissatisfied because he was not given the position of shape. When Khyungram went to Central Tibet after finishing being Horji, he had great hope that he would be appointed shape.

Q

This might be true because when he passed through the Drigung area he was quite sure that he would be appointed shape. He went to Lhasa with a large entourage and pomp and show.

A

(Mr. Sambo) Whatever it may be, he was disappointed when he was not made shape. Probably he was unhappy because of it and so the remarks came out from him as a result. The Regent himself told Khyungram that he could not give him the shape post at this time, but he will certainly consider him in the future. This is what the Regent had told Khyungram.

(Mrs. Taring) This person seemed to be honest, but actually he must have been selfish.

Q

Who got the shape position then?

Q

The post was given to Phunkhang under the influence of Jedrungla, so Khyungram could not get the shape post. The people in Lhasa sang a song about this: "The wing of the eagle (Khyungram) was broken. The bile of the bear (Dombo) was taken out. If you harm the naga (Lukhangwa). Pimples will grow on your face. [tib. khyung gi gshogs pa bcag nas].

Q

What happened to Dombo?

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A

(Mr. Sambo) Dombo was very powerful in the Yigtsang and later was appointed as Khenche.

Q

Who was the Talama of the Yigtsang?

A

(Mr. Sambo) Probably Ramba was the Talama. Bönshö also had some danger at that time.

(Mr. Taring) At that time there was also Dingkar Trunyichemmo who was senior to Dombo.

(Mr. Sambo) Probably Dingkar was the colleague of Dombo.

Q

Was Bönshö related to Khyungram?

A

(Mr. Sambo) They probably had family relations.

Q

Did Bönshö have any trouble? Did he remain as shape for long?

A

(Mr. Sambo) Yes he remained as shape and then Reting resigned.

Q

How was Dombo promoted?

A

(Mr. Sambo) Dombo resigned from the Trunyichemmo on his own. Then somebody died and then he was appointed khenche.

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Q

Who was related to Bönshö?

A

(Mr. Sambo) He was related to Khyungram.

(Mr. Taring) And there was also Tsesum Phünkhang [tib. tshes gsum phun khang].

Q

Was this the same as Phünkhang?

A

(Mr. Sambo) No. He was the son of Jangra.

(Mrs. Taring) Was Trepela [tib. bkras dpal lags] the son of Bönshö?

(Mr. Sambo) He might not be Bönshö's son because he went first as magpa to Tsesum Phünkhang and he and Jangra Magji were probably brothers from the same parents. Later Tsesum Phünkhang didn't have children and adopted Trepela. The plan was to make him a lay official and take a bride for him. But Tsesum Phünkhang and Trepela didn't get along well. So Trepela went as a magpa to the Tashi Pera [tib. bkra shis dpal rab] family.

Q

Where is Trepela from?

A

(Mrs. Taring) He was the son of Bönshö. He must be the youngest brother of Bönshö Sawang.

(Mr. Taring) After this, Reting had his misfortune.

Q

No, he resigned.

A

(Mr. Taring) Yes, he went to his monastery and there was the disturbance.

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Q

At that time, what happened to Dombo?

A

(Mr. Sambo) He was promoted to khenche from Trunyichemmo.

Q

What was the reason? Did he resign?

A

(Mr. Sambo) Probably not. At that time a khenche died and they had a plan to appoint a new khenche.

Q

Would the Yigtsang have made the plan?

A

(Mr. Sambo) Yes.